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Modest Examination

OF A LATE

PAMPHLET

ENTITLED,

*APOLLO MATHEMATICUS.*

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*Nam paterma artis Socios, impudentissime Theſſale, judices medicorum ſtatues ? Galen. Method. Med.*

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Printed *An. Dom.* 1696.



*The being absent from the Press occasion'd the following Errata.*

**P**Ag 3, lin 8. excusable r. inexcusable. *ib.* l. 20. exterminat r. exterminate. p. 4 ~~for~~ 8. l. 33. r. l. p. 5. 29 ~~for~~ 42. p. 6. l. 12 ~~for~~ 16. Medicine r. Medicines. p. 14. l. 34. r. l. p. 17. l. 26.  $\mu\epsilon\tau\omega\sigma\delta\alpha\tau\alpha$  r.  $\mu\epsilon\tau\omega\sigma\delta\alpha\sigma\gamma\alpha$ . p. 19. l. 24. Profeliter r. Profelyte. p. 20. l. 1. nenberen r. Incoherent. *ib.* l. 7. and r. and. p. 24. l. 11. thire r. their. p. 24. l. 2. Stercora r. Stercora. *ib.* l. 3. matterlar. inateria. p. 28. l. 8. Acreal r. Acreal. p. 29. l. 3. Britannia's r. Britannia's. *ib.* l. 35. his r. its. p. 30. l. 37. Lem r. lamp. *ib.* l. 38. maxterially r. maxterially. Supplement of Errata. Apolonia's r. Apollonius's. ramcounter r. ramcounter. asimilates r. assimilates. neither r. neither.

## Catalogus Librorum sub Prælo.

**P**roposals for Translating Dr. Sibald's *Prodromus* to the *Natural History of Scotland*, into Latin.

*Medulla Poeseos Pindarice*, by Dr. Brown; to which is added Two small Dissertations: The First, *De Carminum et Emetica*; and the Second, *De Verbis Polysyllabis*.

*Euclides Enervatus*, by Dr. Isat, *Liber singularis*; to which is subjoin'd his Answer to *Archimedes de Sphæra & Cylindro*.

The Anatomy of a Horse, by Dr. Trotter, with Cuts, all curiously Engraven by his own Hand.

*Pharmacopœia Trotteriana Latinitate donata*, per Rob. Sib. M.D.Eq.Aurat.Dom. de Cyphiis, Geogr. Reg. & C.M. Ed. Soc.

*Asculapius Comædus*, or, The Compleat Mountebank: A Treatise shewing the Affinity between Medicine and Stage-Playing; with an easy Explication of Secretion from Rope-dancing, by Dr. Isat.

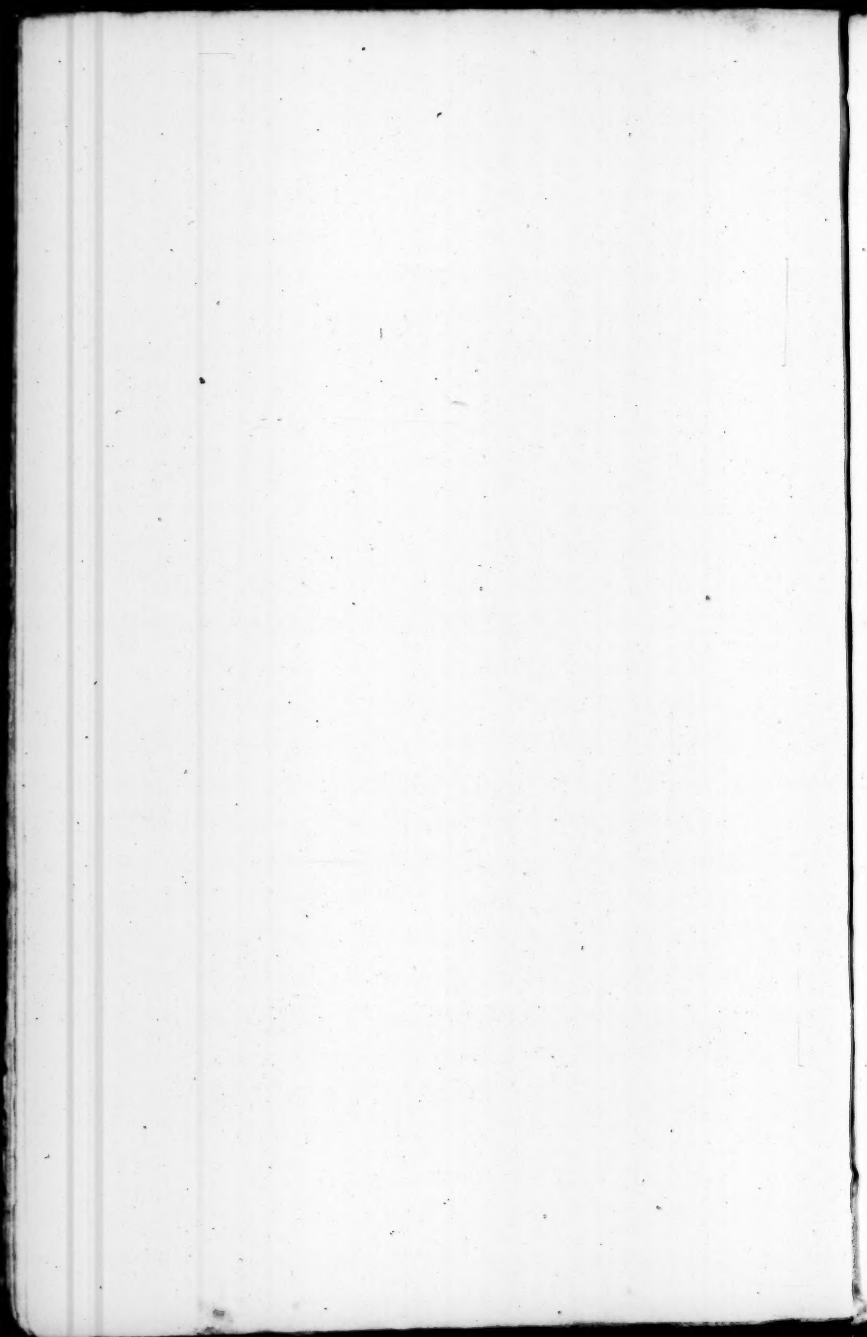
*Happy be Lucky*, or, *The best Gueesser drink first*, by the same Author; being a Supplement to his Discourse about *Certainty*.

*Ejusdem Miscellanea varia*, 1. *Pontæus Redivivus*. 2. *Circa quorundam liquorum virtutem inebriantem experimenta domesticæ*. 3. *De stylo Polemico*. 4. *De praxi Speculativa*.

*Sibaldus de Perseverantia in sciæ. Opus desideratissimum*.

The Moral History of *Modesty*, by Dr. Isat; to which is subjoin'd his Treatise of *Madness*, with the Author's Conjectures about the Causes of it; and, Whether it is Propagated more by Father, or Mother.

An Application of Dr. Pitcairn's Problem *De Inventoribus*, to the following Question, *viz.* Whether Dr. Brown, or Dr. Isat, be the Author of the Ode of the *Stupify'd Muse*? By W. D.





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# Modest Examination &c.

S I R,

I Have read over the Book you sent me, a Task which nothing but your Commands, and the leisure of *Christmas* Holidays could have oblig'd me to: Yet as unpleasant as it is, I'de rather read Ten of the Author's Books, than take one of his Potions, and am much more afraid of his Pills, than his Pamphlets. I am of Opinion, since he is in the Road of Writing, as dear as Paper is, he ought to be furnish'd with it at the publick Charge, to keep him from more dangerous Experiments: Vitriol and Gall are the most innocent Drugs he can meddle with; for if he gets a large Practice, I'm afraid he will prove the Reverse of Sir *Sampson* in the Play, and put the Bills of Mortality out of Countenance. In one thing indeed he may be reckon'd a provident Physician; for, as it was said, perhaps unjustly, of another of his Profession, He not only Purges his Patients, but has taken care to supply them with Bumm-fodder.

The Author has, without any Provocation, or fair Declaration, made War in a most barbarous manner with Mathematicks, and all ingenious Literature, ( for he confesses they never did him harm ;) yet I will deal more fairly by him; according to the original Charter of Boxing, throw by a Gentleman's Weapon, and in Condescension to his Abilities, come to Fifty-Cuffs. Good-Manners therefore aside, let us e'en grapple in the Mud, where if I throw a little Dirt by chance on his Associates, especially his Bully-Back, they must take what comes, it is the misfortune of all such Dung-hill Scuffles: If I grow serious at any time, and wield an Argument, it is not with any design to hurt him; for his Skull is so thick, that it is impenetrable by such sort of Weapons. He has got a Charm against Reason, but as Charms, they say, fortify a Man only against one Metal, when I can't pierce his Hide by what

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Pallas's

*Pallas's Magazine* furnishes, I must e'en have recourse to the Armory of *Billings-Gate*.

The first Sentence of his Book is Nonsense, at the best whipt Sillibub, where the Sence lies so thin, a Man can hardly tast it. *Nothing*, says he, *can be more destructive to Learning in general, or hinder or obstruct the Advancement and Progress of any Art or Science in particular, (especially that of Medicine) than wrong Methods, and false and mistaken Notions.* 'Tis true; and so it is that a Stone is a Stone, and an Afs is an Afs, but are we any wiser for being told so? What a Discovery here is! Nothing is a greater hinderance to the doing of a thing right, than the doing it wrong; and nothing is more destructive to Truth than Falshood. I was thinking the Author wanted one *Method* at least of the Sellers of Sophisticated Ware, which is to put the best uppermost, till I read his Book over, and found this Sentence deserv'd the Post it had, for I could not find a better to exchange it with.

I was sorry to find that *the Road to Knowledge*, which in this Page he had made a *King's High-way*, and a *Beaten-Path*, before I had got to the middle of the next, was, to the great Inconvenience of Travellers, shut up, made *strait and narrow*, and no room left but for the Author, and some particular Friends to pass. I was still more surpriz'd, when I thought I had my Foot on *Terra firma*, and nothing to fear but the *Willawisps*, before I had got to the end of the Sentence, to find my self forc'd to take the *Rudder*, and *steer a steady Course*, left to shift for my self amongst *Rocks, Shelves and Waves*. I suppose it was to calm the Spirits after this terrible Surprize, that he has turn'd this Passage into *English Heroicks*, rang'd his *Rocks, Shelves, and Waves* into most harmonious *Metre*, such as *main & fame*, something like what he has afterwards, *Apollo and Fellow, shine and time*. These are as strange *Metamorphoses* as *Stars into Dung-hills*, and *Watches into Woodcocks*, &c. *Proteus Metaphors*, which I'm afraid will not be allow'd in Rhetorick.

He goes on with a School-Boy's Declamation, upon the Subject of *Virtus in medio*; to which I have only this to say: The Author has hardly attain'd to the Mediocrity he talks so much of; there's one thing indeed for which I must bespeak him a Place in the next Edition of his Friend's Book, amongst the *Homines singulares Scotiae*, that is, for being singularly Scurrilous.

It were endless to take notice of all his Blunders, dull Jests, forc'd Metaphors, plain Contradictions, and false Reasonings; his Book does not want a Second Edition: it shall suffice to give here and there a Proof of it, by which you may judge of the rest. P. 12. speaking of

of a Passage of Dr. P's Inaugural Oration, he says, he can hardly make good Sence, or good English of it. As for the Sence, it is made to his Hand; for the English, I agree with him; and this is the only Passage of the Author's Book, wherein he has Truth on his side, and to prove it I will give you a Pattern of the Author's English, in a Speech, which we will suppose him to make before the College of Physicians, *Contra Mathematicos*, to this Purpose. —

"It are an excusable Fault, and almost altogether quite insupportable for Men, who pretends only to measure the various distances of Angles, and square and triangular Solids, to meddle with the Medicinal Common-wealth. This Notion is Enemies to common sense, and like base Money, which bears the Image and Supercription of Nonsense, and which will never pass; yet several Peoples have inserted it in into their Books, and vents it in into their Conversation; and those Mathematicians are mostly for the most part Ill-manner'd Epicurean Atheistical Folks, and has planted Monsters and Bulls in Medicine. To refute whom, I shall first break the Ice, only, I hope, others who are free from this Corruption, will likewise contribute their necessary Informations to exterminat this Sect from the Terraqueous Globe, Earth, and Geocosm.

That you may be convinc'd the Author is capable of making such a Speech, please to consult this following *Variorum*, with the supplement to the Catalogue of *Errata*.

*Apollo Math.* p. 68. Rays of Light that comes, for Rays of Light which come. But this Figure of *Numerus pro numerb*, is very frequent with our Author. P. 66. Eyes constantly almost quite shut. P. 117. His admirers also thinks. P. 85. A square or triangular Particle. P. 135. This Discourse is Antipodes, &c. Why not Enemies as well as Antipodes? P. 105. There are several Instances of false Concordances in the supplement to the *Errata*. P. 32. In into for into. P. 62. Which for the most part haunt Men most in the Night, has for have frequently, *vide* supplement. P. 28. These Bulls, or rather Monsters in Medicine, &c. some of the Author's usual Synonyma's.

This Discourse is an accomplish'd Piece in the *English*, but more so, translated into *Latin* by the Author of the *Opus Vaginti annorum*; who, you must know, Revises the Author's Writings, and gives them the finishing Stroke. The Translation is thus: —

"Inexcusabile crimen est & pene penitus insupportabile, pro Homini-  
minibus qui pretendunt metiri: varias angulorum distantias & Solida  
triangularia & quadrata, intermittere cum Medicina gente; hæc

"notio<sup>a</sup> est inimicus sensui communi, & instar<sup>a</sup> monetae summae mali.  
 "itaque nunquam transibit: tamen<sup>a</sup> in plerisque irrepsit, libris de-  
 "nique, conversatione, & commerciis; (& praecipue<sup>a</sup> in dispositis ad  
 "eam) & hi Mathematici, sunt plerumque male morati, Atheistici,  
 "& Epicurei, & introduxerunt monstra & tauros in Medicina;  
 "quos refutare, "primus glaciem frangam: "tantum speramus, alios<sup>a</sup>  
 "ab hac perversione immunēs, contributuros necessarias informationes  
 "ad exterminandam hanc Sectam ex<sup>a</sup> Tellure sive Terrâ, sive<sup>a</sup> Geocosmo.

To prove this is no spurious Piece, I need only desire you to consult the following Passages of the said Author's *Prodromus*.

Nunc. Scoto Brit. p. 3. "Nunc. Scoto Brit. p. 4. "Varias angulo-  
 rum distantias. Apollo Math. p. 63. "Medicinam gentem. Prodr. p.  
 16. "Notio inimicus, as good as *Pars conjunctus*. P. 31. *Moneta*  
*summae malitiae*, is as good as *Aurum summae bonitatis*. Nunc. Scoto  
 Brit. p. 3. "In plerisque, &c. Prodr. p. 14. "Et praecipue in  
 dispositis ad eos. Praefat. ad Prodr. "Primus glaciem frangam. Nun. Sc.  
 Brit. p. 14. "Tantum speramus, &c. P. "Ab hac perversione immu-  
 nes. P. 16. "Telluris totius sive Terrae. P. 15. "Geocos. Pr. p. 30. p. 15.

If after this any Man will call in question the Author's Ingenui-  
 ty in saying, He could not make good *English* of Dr. P's *Latin*,  
 let him but consult the Supplement, and I doubt not but he will  
 be satisfy'd. If the Choice and Order of his words differ from  
 what is called good *English*, this ought nevertheless to be excus'd  
 as peculiar to the Language of his Country; but for one to pretend  
 to be an Author without the knowledge of the plainest Rules of  
 Grammar, requires a Stock of Impudence, which few but the  
 Author are Masters of.

After all the Prefacing Work is over, our Author comes to  
 Blows. *I shall consider*, says he, p. 14. *the common Plea, &c. is not,*  
*say they, the Body of a Man, a Machine, or Automaton, whose Na-*  
*ture and Essence consists in the Form and Figure, Motion and Rest,*  
*Symmetry and Proportion, of the Parts, which can only be defin'd by*  
*the Mathematicians.* I have found one Use for the Author's Book  
 he little thought of; it will serve School-boys for a *Sylva Synony-*  
*morum* in their English Versions; here are about Four Brace in  
 one Sentence; *Machine or Automaton, Nature and Essence, Sym-*  
*metry and Proportion, and Form and Figure*, else *Form* has no  
 meaning at all. Would not a Man be deservedly laugh'd at, that  
 should say, As I was going and walking on the Road and the Way,  
 I met and encounter'd a Person and a Man riding on Horse-back,  
 and mounted on a Horse? The Author's Style is every whit as  
 ridiculous, unless he imagines he may write that for which a Man  
 would

would be laugh'd at in common Discourse. There's another thing I must take notice of, that by an unpardonable Ignorance he has all along translated the Doctor's *Definire* (which signifies to determine) to define.

After all, as bad a Dress as he has put this Objection in, he has not found the way to take it off. He tells you that none knows all the Springs of the Machine, but he that made it: That's true, nor does any one know all the Properties of any Figure, does it therefore follow that the Mathematicians ought not to consider any? None knows all the Contrivance of the Universe, and yet I hope he will allow that the Astronomers know something more of it than he does. What then are we allowed by this Author to do? *To observe its natural Motions*; and I would fain know, who's so fit to observe them as those who know, and can demonstrate the Laws of Motion? I can't imagine who it was that told the Author, that Mathematicks are of no use in Physick, for by his way of Writing he seems to know very little of the former, and to be totally ignorant of the latter: Did he never read any thing of *Borelli*? Or does he think that famous Author has demonstrated nothing of Animal Motions? Has not *Bellini* in his Treatise, *De Missione Sanguinis*, demonstrated a great many useful Theorems, concerning the Proportion of Celerities and Quantities of Blood circulating in different Branches of the Vessels? Not to say any thing of the truly Ingenious Gentleman, whom he has the Impudence to abuse; whose Performances in that way are valued by those, who will never hear of this Author's Name, and have an Approbation from an Authority far above the Malice of him, and all his ignorant Club.

There follows p. 16. a famous Passage concerning the Original of Medicin; *Men found that raw Meat*, &c. it being an accomplish'd Piece, to help the Reader's Memory, I have put it into Rhyme for him.

*Come strike up my Muse, since Apollo is urging,  
Let us sing the first rise of Vomit and Purgings;  
In a Morning too early, a ravenous Glutton  
Ore gorg'd himself with a raw Shoulder of Mutton.  
Ore chang'd with the Load, his Stomach recoild,  
And since, could tast nothing but Roasted or Boild:  
Away to the Brazier's freight for a Kettle,  
(For Physick is younger than working in Mettle)  
Then of his Invention to his Majesty boasting,  
He procu'd a Patent for Boiling and Roasting.*

And thus came in the Dietetick Part of Medicin.

*Mengst*

*'Mongst a Club of Old Topers, a Young-one not able  
 To drink the last Bumper, did sink from the Table,  
 And as with his Finger he tickled his Throat,  
 (Like Match on a Touch-hole) soon follow'd the Shot ;  
 Tho' he made a foul House, yet by it he found  
 'Gainst Volleys of Healths he could now stand his Ground ;  
 The Trick was discover'd, he blam'd for foul Play,  
 But his Remedy still has prevail'd to this Day.  
 Two Boys a Boxing taught the use of the Lancet,  
 And its powerful Effect did quickly advance it,  
 For when the Head ach'd, this did mightily ease it,  
 Sic subscrib. Tr-----r, S-----ld, and H-----t.*

' And thus came in the *Pharmaceutick* part of Medicin, and all  
 ' this without so much as dreaming of Mathematicks. You see the  
 Author had good reason to laugh at Dr. P's Account of the Ori-  
 ginal of Medicin.

The Author having vanquish'd Symmetry and Proportion, Mo-  
 tion and Rest, Form and Figure, those trifling things the Clock-  
 work-Gentlemen amuse themselves about, let us see what he has  
 brought in their room. And first (p. 17.) in the room of Symme-  
 try and Proportion, we have *Indications* and *Contra-indications* ; in  
 the place of Motion and Rest, we have *Causes* and *urgent Symptoms* ;  
 and instead of Form and Figure, we have *Sympathies* and *Antipa-  
 thies* ; and these can only be defin'd by Doctors of the *Medicina  
 Rationalis*. This is not all, he has another puzzling Case to put.  
 Can you Mechanists, that talk so much of your Clocks and Wind-  
 mills, take down this Machine of a Humane Body, and set it up a-  
 gain at your Pleasure, after the *Example of the famous Witch Medea* ?  
 I believe the Author has taken down several of those Machines,  
 but I question if ever he set any right ; but I can tell him of a  
 Friend of his, I mean the *Dominus de Cyphis*, who has almost per-  
 form'd the Equivalent of *Medea's* Experiment, and yet, as we say  
 to a homely Proverb, *He that burns him for a Wizard, loses his  
 Coals*. This skillful Physician, if we may believe himself, cured  
 a Man, *Cujus Pulsus intermittebat per tres horas*, Prodr. p. 55. If a  
 Man's Pulse halt for Three Hours, in some Countries, they  
 reckon him Dead : It was well he was in skillful Hands, and  
 no doubt, had a Dutiful Heir, else Ten to One but he had been ri-  
 fling his Coffers before the Three Hours were elaps'd ; 'twas odds  
 too, but they had made an *April-Errand* to the Joiners, to bespeak  
 him



him a Coffin ; to say truth, it was a swinging *Deliquium* : Or, according to the Author's Phrase, a total Eclipse ; there are few of the Moon that last so long ; and after such a Cure, I think the *Sibylline* Oracle ought to belong to the *Dominus de Cyphits*, let him have it, I say, till another do more for it. Some malicious People who would decry the Doctor's Skill, e'en at the expence of his Latin, say, that by *Intermittebat per tres horas*, he does not mean, that it halted all that time, but only some part of it ; as the *Irish* Man said of his Horse, that he stood still with him for three Miles together ; and I think this new Trope ought not any more to be called a *Teagisme*, but *Tropus Cyphianus*.

But it seems the great Satyr of this Paragraph lies in that *Medea* boil'd her Sheep to Life again with Plants, under the Influence of such and such Planets ; I must tell the Author, that whatever is true of the *Phylick*, it is not very fit the Physician should be under the Influence and Dominion of any Planet, not excepting the Author's old Mistress, Madam *Cynthia*.

The Author's sprightly Fancy has been now too long groveling in dull Prose, it must take a Flight, and it's hard to tell how far too, had not his Prophecy, (p. 20.) ended in a F---t, and so eas'd his Brain : for my part, I can't reach so high as an Oracle, but in Return of it, make bold to present him with a Ballad ; and if he continues, I promise to be as kind as *Tom Triplet*, and send him One every *New-Years-day*.

A Song to be sung in the Comical Farce, call'd *Tarrugo's Wiles* : To the Tune of *A Souldier and a Sailor*.

T Arrugo, Kipfe, and Brown, Sir,  
 Three Doctors of the Town, Sir,  
 A doubtful Strife began, Sir,  
 Which was the wisest Man, Sir,  
 Or wrote the finest Book,  
 Or wrote &c.

And now the time was ended,  
 When they had all intended  
 Their Works, as it was meet, Sir,  
 Should lye no more in Sheets, Sir,  
 In some old dirty Nook,  
 In some &c.

Kipfe shew'd them, he could plunder  
 Old Authors to a Wonder ;  
 And how h'ad toil'd right sore, Sir,  
 For twenty Years and more, Sir,  
 All for his Country's sake,  
 All for &c.

But Dauphy thought to please, Sir,  
 By softness of his Measure ;  
 And tho' his Verse did rattle  
 Like Tinker mending Kettle,  
 Thought he should gain the Stake,  
 Thought he &c.

Tarrugo joins the Chorus,  
 And silent now no more is,  
 But since it came about, Sir,  
 The Doctors all fell out, Sir,  
 Resolv'd to play his Part,  
 Resolv'd &c.

And just e'en as he meant, Sir,  
 This Man began to Print, Sir,  
 And quickly then did follow,  
 His famous Book, Apollo,  
 A Work of wondrous Art,  
 A Work &c.

I ought to beg Pardon of Ben. for Translating his Song, from the more valuable Intrigues of the *Sailor* and *Bucksome Jean*, to such a scoundrel Subject.

The Author having air'd his Muse, begins again to be serious, out of Good-manners, I am resolv'd to attend him still.

Says he, p. 18. *Did ever any thing more wild or extravagant enter into the Mind of Man, than to imagine that this speculative Science, that goes all by Demonstration, shall be of any use in a practical Art founded on Experience.* And, p. 49. *Nothing can be of more dangerous Consequence, than to set up a practical Art, and speculative Science upon the same Foot.* I believe, modestly speaking, by Synonyma, and impertinent Epithets, the Author has lost nigh Two Sheets of Paper : I'de forswear that Figure, were I in his place, that has brought me to 20 s. needless Charges. *Practical Art, and speculative*



*culative Science*, that is, practical Practice, and speculative Speculation ; so long as there was Art and Science, what need of Practical and Speculative ? *Goes all by Demonstration*, I'm pleas'd with the simplicity of the Expression : This Mathematicks, says the Country-man, goes all by *A's* and *B's*. For my part, I never knew any Art, that was not founded on some Speculation, no not the Cobler's : Perhaps the Author has found the Secret of Practising without any Science ; but I would not have this call'd an Art, but a Gift. I suppose the Arts of Navigation, Surveying, Gauging, keeping Accounts, Glass-grinding, Perspective, Gunnery, Fortification, making of Clocks, and all other Machines, are practical Arts, in which the Mathematicks have some use ; yea I believe it will be hard for the Author to name that Art, which is not some way or other oblig'd to them. Would not a Master of a Ship have a blessed time on't, if he had nothing but the Author's Verses to steer his Vessel by, to the *East-Indies* ?

*He that the Golden Mean would keep,  
Must not launch out into the Deep,  
Nor always keep too near the Shore,  
Where Waves, &c.*

I would have the Author write a Treatise of *Navigatio Rationalis*, all after the same manner ; and see if he can persuade the Sea-men to lay by their Cross-staves, Quadrants, and Journals, and rail at Mathematicks, and Mathematicians as he does. Nay here I can't forbear to quote his trusty Friend against him : He says, *Prodr. p. 3. Nautæ Oceanum fulcant Mapparum Geographicarum adminiculo* ; and such I hope he will grant, are made by the help of Mathematicks. 'Tis true, there is a small mistake of *Geographicarum*, for *Hydrographicarum* ; that is, of Land, for Sea : 'Tis all one for that, as *Bays* says, we understand him. But perhaps 'tis because the Speculations are *demonstrative and certain*, that they are useless ; some People are of the Owl-Kind, they can't bear the light of a Demonstration, they love to play at Blind-man's-Buff in their Scrutinies ; so that if ever they are so lucky as to invent any thing, I would not have it said, They discover'd Truth, but run foul of it.

By the small Taste I have given you of the Author's Writings, I hope you will agree with me in one thing, that if, as he says, *p. 26.* Nonsense be either a sign, or effect of Liberty, *Apollo Mathematicus* is a lasting Monument of the mild Government of *K. William*,

and *Q. Mary*. Only I am sorry that it is like to find no better Repository, than the Archives of some Chandler's Shop, or a House of Office.

The Author is mischievously bent against Mathematicks, they must swear the Peace against him ; it is not enough to have pelted them with Reason and Argument, but now he goes to common Law with them, (*p. 23.*) where we have a Learned Discourse about Property, and the importance of Securing it, very suitable for One who can hardly pretend to any more, than what is contain'd within the spacious Confines of his Wife's Petticoats ; 'tis well if there have been no Encroachments on that too, malicious People will still be prating, that there have been some Essays of the Neighbourhood to turn it to a Common, but Mum for that.

Mathematicks, of all other things, *Must not make Incursions into the Territories of another Vortex, and wander beyond the Limits of their own Orb*, as the Author most elegantly expresses it, *p. 23.* But before Mathematicks take his Advice, he must first preach to Quantity to confine it self, and set Limits to the Universe ; for to be sure, where-ever there is any thing of Quantity, there Mathematicks will be meddling : There's no confining them within Territories, Vortexes, and Orbs ; for so long as it is a Territory, a Vortex, or an Orb, it must be their Province ; every thing that has Quantity, *i. e.* Is capable of more and less, belongs properly to the Science of Quantity ; and most things I know are such as are capable of more and less, unless it be the Author's Learning and Impudence, for I think the first can hardly be less, or the latter more. All reasoning about Quantity is a sort of Reckoning, only the Mathematicians reckon true, and other People but guess : 'Tis hard to make the Author understand this, but to speak in a Comparison familiar to Dr. *T-----r*, some cast up their Tavern-Reckonings by Bills, others by empty Bottles, some by Memory, and some trust to the Drawer ; but I believe he will allow the exactest way to be by Bills, and empty Bottles together. Without any compassion to the Author's Lungs, *which*, he says, *would be ready to split with Laughing*, I should conceive as good Hopes of *A Physician that were studying Des-Cartes's Geometry, or an Apothecary's Intrant reading Euclid's Elements*, as of One, who had the Honourable Education of a Stage-Player, or Actor of Drills : I can hardly prefer *Bartholomew-Fair*, to *Archimedes's-School*, for any thing, unless it be the Breeding up of a Pick-pocket, or the worst sort of that Tribe, an impudent Quack, tho' the Author has been pleas'd to ridicule that venerable Name (to which  
all

all within the Commonwealth of Learning pay so just a Respe by a Barbarity more Inhumane than that of the Rascal that murder'd him.

*Hitherto our Author has been but skirmishing and beating some of the advanc'd Guards, now, p. 24. he comes to force the Camp:* If we wanted the Chronology of this learn'd Piece, this Passage would help us to it, for Criticks would infer, that this was writ immediately after the Battle of *Landen*, and that he brought those Metaphors of *Beating Armies*, and *forcing Camps* piping-hot from the Coffee-House with him; I know not what his Coffee was, but I'm sure the Metaphor was not worth his Penny: But he is the most unmerciful Fellow at Metaphors that I ever knew; nothing can escape him, he plunders all the Creation for them, pulls and tears ev'ry thing he can lay his Hands upon, and stretches it to a Metaphor; yet he may be contented to take them in his own way, and not make *IncurSIONS into the Territories of another Vortex*, but keep to his Rope-dancing, Plays and Masks, &c. and let *Beating of Armies* alone. He has another very singular Faculty too, which I must here take notice of, that is, an infectious Touch, turning ev'ry thing to Nonsense he transcribes, and I know no other reason he has to call Dr. P's Writings Nonsense, unless it be because he has made them so. The incomparable *Hudibras* could not scape him, p. 24. *One thing I'm sure of*, says he, *that I shall either dye in the Bed of Honour, or lie in its Truckle-bed*; that is, I am sure to be Beaten, or Dye in the Field. What, was there no Third Sense then? Had he no hopes to come off with Victory, but either to Dye in the Field, or be Beaten? Then I think he was a Fool to imagine so, but as it happens he was a true Prophet: Those borrowed pieces of Wit as ill become him, as the borrowed Feathers did the *Jack-daw* in the Fable. But this is not all, his Malice has gone as far back as *Ovid*, whom he makes write false Quantity; instead of *Edax abolere vetustas*, he has *Axi abolere vetustas*. As for *Virgil's Tantæ molis erat Romanam condere gentem*: he has made false Latin of that, p. 63. So that he has made false Latin out of *Virgil*, false Quantity out of *Ovid*, and Nonsense of *Hudibras*. I would advise him to spare his Corrections for the future, and quote the Poets honestly with his Friend's Preface, *Quod Poetam movebat ut diceret*. Prodr. p. 5.

And now let us view the terrible Train of Logical Artillery this Forcer of Camps has muster'd up; and here if I should stay to explain the Doctor's *Hypothesis*, and speak in strict Mathematical Terms, as to what concerns the Author, it would

be to imitate *Tom Coriat*, who spoke *Greek* to his Horse. Besides, this is done much better than I am capable to perform, In a few Sheets which I have seen, call'd *Tarrugo unmaskt*: my Design is only to shew, in a few words, the weakness of his Arguments, for the usefulness of what he calls Philosophy, and against that of Mathematicks in Physick, which will confine me chiefly to the beginning of his Book. The first Position he impugns is, that Medicine is older than Philosophy, because the Occasions for the former were more frequent and urgent than for the latter; which is no more than this, that the Vertues of Medicines were found out before people reason'd about them, That People apply'd the Plants to their Heads, before they apply'd their Heads to the Plants; or if a Man were like to be Drown'd, he would catch hold of a Log of Wood, without Hydrostatical Reasonings about the Specifick Gravities of Himself, the Water, and the Wood, and what Force it had to buoy him up, which I suppose he would forbear till he had got a warm Fire, and dry Linnen. Against this the Author argues thus: 1. *The occasions for Seeing, are more frequent than those for Hearing, Ergo Seeing at this rate is older than Hearing.* *Ans.* Seeing and Hearing are necessary Actions which we can't forbear, but curing and reasoning about Natural Objects, are Voluntary, and to skip from the one to the other, shews the Author's Brain is a fitter Subject for Medicine, than Philosophy. 2. *Philosophy is the Physick of the Mind, and Medicine that of the Body, But the Mind was sick before the Body, Ergo The Medicine of the Mind is older than that of the Body.* *Ans.* Who sees not, that this is nothing but Words? For the Major and Minor are Metaphorical Propositions, from which nothing can be concluded. Suppose One should Argue thus: The Author forces Camps, and beats Armies, but that was more than the Marshal de *Villeroy* could do last Year; *Ergo* the Author is a better General than the Marshal de *Villeroy*: This is a better Argument; for the first Proposition, only in this is Metaphorical. 3. *What is Natural takes place of what is Adventitious; but Reasoning is natural, and Medicine adventitious:* *Ergo.* *Ans.* 'Tis as natural for a Man bruised with a Fall to seek out a Remedy, as to enquire into the Physical cause of Gravity which made him fall. 4. *If Man had stood in his Integrity, Philosophy would have been without Medicine altogether:* *Ergo* Philosophy is Older than Medicine. *Ans.* If Man had stood in his Integrity he would have gone Naked, but he would have had a Beard; *Ergo* the Barbers are Older than the Woollen-Drapers. 5. *Wherever we turn our Eyes there is occasion for Philosophy,*

but *Medicine is confin'd to our own Body. Ergo. Anfw.* Nevertheless I'll lay him a Wager, in a clear Day, on the Streets of *Edenburgh*, he may see a Hundred providing for their hungry Paunches, and hardly One taking the Altitude of the Meridian Sun. The English Phrase, *To take Occasion*, is very significant; for an Occasion offer'd is nothing unless it be taken.

Pag. 31. *Tho' Medicine is Older than Philosophy, and once subsisted without it, it will not follow, that it was better so than with it; for this Art was a long time lame and defective, consisting of a few Experiments and ill made Observations, until the time of the divine Hippocrat, who first digested and set in order those things that before were confus'd, and lick'd this rude Lump into a form; and it was he that first instituted the Medicina Rationalis, joining Reason to Experience, and so brought Philosophy into this Art, in which it is so necessary, that it can no more be without it, than a Ship without a Rudder: What can be more necessary for a Physician, than Philosophy? Not the Jargon of the Schools, which evaporates into vain Curiosity, and contents it self with bare Speculation; but that which Hippocrat and Galen, and the other ancient Heroes of Medicine follow'd, &c.* And so he proceeds to quote *Hippocrat* (as he calls him) and *Galen*. Here is an end of our Controversy, let *Galen* and *Hippocrates* be Arbitrators, and the Pretensions of Mathematicks on Phylick determin'd by their Sentence. First let us hear *Hippocrates*, and because he does not understand him in his Native Tongue, I have, as he has done before me, quoted him in Latine.

*Hippocrates ad Thessalum Filium.*

*Ad cognoscendam Geometriam & numerorum scientiam, mi fili, multum studii adhibeto, non enim solum vitam tuam illustrem, & ad multa commodam, in humanarum rerum statu efficient: sed etiam animum acutorem & clariorem reddent, ad omnium quorum usus in Medicina expetitur utilitatem consequendam &c.* And so he goes on to shew the use of them in Chyrurgery; then concludes, *At vero numerorum ratio & ad circuitus & transmutationes febrium præter rationem fientes, & ad Judicia ægrotantium ac Securitatis in morbis sufficiens erit; præclara enim res est tale ministerium in medicina habere, quod tibi partes intensionis & remissionis cum ex parte inæquales fuerint, facile cognobiles exhibet citra errorem; quapropter ad hujusmodi experientie facultatem pervenire sedulo stude.*

This translated into the Author's English runs thus: Pag. 11.  
 'That the Knowledge of the Mathematicks is necessary to Physicians

'sicians as an Instrument to dig and prepare their Minds for the  
 'Seeds of all Arts, as well as this of Medicine, is a mistake many  
 'have fallen into. *P. 18.* But never did any thing more wild and  
 'extravagant enter into the Mind of Man, than to imagine that  
 'this speculative Science, that goes all by Demonstration, should  
 'be of use in a practical Art, such as *Medicine*, founded on  
 'Experience; in which *p. 96.* Mathematicks is of no more use  
 'than the Lunaticks. And I maintain, there is no other method  
 but that of the Ancients, especially *Hippocrates*; who you see  
 was against the use of Mathematicks in Medicine. Now let us  
 hear *Galen*, whom I will give you in Latin too. *Venet. Edit. Ifag.*  
*Fol. 6.* Si quis Optimus Medicus; eundem & esse Philosophum.  
*Ut Athletæ quam plurimi sunt, qui victoriam ferre ex Olympiis optant,*  
*nullam tum operam ut id consequantur impendunt, sic multis*  
*medicis eæteris videmus, qui cum Hippocratem laudent, & in arte*  
*medendi cæteris anteponant, ipsi tum omne aliud potius agunt, quam*  
*ut ei quem prædicant similes efficiantur, illæ enim non minimum esse*  
*quod in Medicinam Astronomia conferat admonet, & Geometria, sc.*  
*quæ Astronomiam præcedat, necesse est; medici vero quam multi sunt*  
*qui ab horum utriusque studio usque eo ipsi abhorrent, ut alios & id*  
*conantes coarguant;* This is *Galen's* Philosophy.

I could compile a Volume out of *Galen* upon this Subject, but  
 this Testimony is so plain, that one would think he had rather Pro-  
 phecy'd of this Author, and his ignorant Club, than reprimanded the  
 Dunces of that Age; but Block-heads of all Ages are the same, and  
 Ignorance has but the same dull Part to play over and over again.  
 In his *Method. Med. Fol. 2.* Si enim neque Geometriæ, neque Astro-  
 nomie, neque Dialecticæ, neque Musices, (which by the way, is as  
 necessary for the perfect Knowledge of the Ear, as Opticks for  
 that of the Eye) nec ullius denique bonarum disciplinarum indigent  
 qui medici sunt futuri, (quemadmodum Theſſalus iste generosissimus  
 (in English, *Tarrugo*) promittebat,) nec etiam longam experientiam  
 & operum artis usum desiderant, cui non promptum sit artem aggregare  
 seu facile medico futuro, atque hinc adeo fit ut nunc etiam sutores &  
 tinctores, & fabri tum materiam tum ferrum propriis magisterio re-  
 lieto, in medicinæ artis opera insistant.

I doubt if *Galen* had been the Author's Examiner, he might  
 have been at this Day, to the great safety of the Subject, honestly  
 exercising his Father's Profession, Hammering a Livelihood out  
 of a *Cub'ss's* Girdle, and making a Horse-shoe, instead of killing a  
 Patient. Whatever the Author brags of the Ancients, 'tis plain  
 he never read them further than *Celsus's* first Chapter, from which



mis-interpreted and mis-apply'd he has copied what is serious in his Book. I said mis-apply'd, because *Celsus's* Arguments there against the Empiricks, have no more to do with this Subject, than *Is. Voss. de LXX Interpret.* with the Natural History of *Scotland*; unless it be the Name Empirick, which signifies an Experimenter.

But there's no more reason, he says, to reject Philosophy, because divided into Sects, than Christianity, because it is so. That's true; if Christianity were not more necessary than Philosophy; but as the case stands the Argument is no better than this: There's no more reason to throw a Horse-cloth into the Dung-hill because it is torn, than a King's Robes because they are so. Christianity is much oblig'd to the Author; but more of this anon.

But what Evil have the Philosophers done? Answ. Sacrific'd more Lives to their vain Theories than the whole Tribe of them is worth, if they were sold at *Tunis*. What have they deserv'd? Some of them a dark Room, and a little Straw. His last Argument is a pleasant One, *Nascimur Medici, sed finis Philosophi*, Ergo Philosophy is older than Medicine, well rhym'd Doctor, Brains and Stairs.

P. 34. There is something more than the Philosophy I have mentioned (subaudi necessary) to make a man a good Physician, that is an honest, sober and temperate Physician, which is moral Philosophy (or rather Christian Morality.) There's no doubt of it but Christian Morality is necessary for Men of all Professions, and as well for an honest, sober and temperate Cobler, as a Physician; tho' the Author's quoting *Hippocrates*, a Heathen, for the Necessity of Christian Morality (as the order of his words will infer) is somewhat strange, but then the Author dips in his Morals only to whet his Satyr; his Doctrine had been nothing without the Application: He knew that one Calumny was worth Twenty of his Arguments, and therefore would make the World believe, there are some people, who bear him no Good-will, that destroy their Health with Surfeiting and Drunkenness, spend their time in Lying, Swearing, and Bantering the Scripture, &c. Now this Speech against Drunkenness, you must know, is part of an Advice to a Bosom-Friend at home, and I wonder he should let it go stragling abroad till it had Reform'd all there. If the Author Prints his Curtain-Lectures, I think he may allow Dr. P. to Print his Academical Ones: So much for Drinking. Now, for Bantering the Scriptures; the Author out of his profound Respect to them, has, in I can't tell how many places, tack'd a Text of Scripture to the end of some insipid Jest. There are Two Instances of this in the same page (11.)

Without

*Without which (viz. Mathematicks) it (viz. Physick) can never be cultivated as it ought, and bring forth fruit twenty, thirty, or an hundred fold.* Now this is a Sentence which he would have as ridiculous as possible, because he Personates his Adversary, and he thought it could not be so unless he made a Text of Scripture its *Fool's-coat*, as he calls it. The next is this, *I shall cite you two or three Testimonies, that in the mouth of those witnesses, the truth of what I say may be establish'd.* But there's One, for which he deserves to have his Ears nail'd to the Pillory, p. 64. *But since those were Sheep in Medicine, I wish the Doctor would tell us who were the Goats, that we might separate the one from the other.* Here is the most solemn Thing in our Religion, even the last Judgment, brought by a prophane Wretch to set off his dull Jest; a notable Preacher this, of Christian Morality.

Indeed it was worthy of the Author's Impudence to complain of the Neighbour-hood, when it was the stink of his Domestick Vices which gave the Offence; and to send the Hue and Cry after the Drunkard and Atheist, when he might have found them together ev'ry Night between his own Sheets, if he has any. But lest you should imagine he meant nothing at all by his grave Discourse of Morality, I have ventur'd to Paraphrase it as follows.

*If you would be a learn'd Physician,  
Be sure you be no Mathematician;  
But if you'll spare your crazy Brains,  
Increase your Practice, raise your Gains;  
It is by far the shorter way  
To learn the Art, to Cant and Pray.  
Multiply Patients and Diseases,  
This better than your A's and B's is.  
The only Opticks is to try  
How to turn upwards White of Eye.  
Who pore through Microscopes are Asses,  
To those who look on Preacher's Glasses:  
And know enough of Musc'lar Motion,  
To screw their Face into Devotion.  
If Godliness in our Vocation  
Is useful; mark the Application.  
Then he at Curing most exact is,  
Who in Religion's has most Practice;  
And shifts his Church, his Creed and Oaths,  
Much oft'ner than he shifts his Cloaths.*



*Chang'd with his Interest, or Passion,  
But always had them in the Fashion.  
He, as 'twas proper to his Station,  
Survey'd the Doctrines of the Nation;  
Nor could he class 'em, and divide 'em  
Until he first of all had try'd 'em.*

As for his Demonstration of Beasts being Physicians, I agree with him, I have only one *Corollary* to add to his *Scholium*; hence it follows, some Physicians are Beasts; I was going to have added, Horn'd.

The next Position our Author impugns is, that Medicine should be founded on the same Principles, and treated of, after the same manner as Astronomy; that is, grounded on accurate and decisive Observations. This Dr. P. first proves by a Philological Argument fit for an Orator to make use of, viz. That it was probable the ancient Physicians treated of such Diseases, that for the most part follow the Seasons, and therefore had founded Reasonings in Physick and Astronomy, upon the same Principles. The Author thinks he has sufficiently refuted this, if he can prove it to be no Demonstration; neither are *Tully's* Arguments Domonstrations. Yet they are such as he was not ashamed to make use of. But that it is more than a mere Conjecture, appears from what *Hippocrates* says in his Book, *De Aere Locis & Aquis*. Where after he has told you what Influence the Seasons have on our Bodies; concludes, *Quod si cui ista ad rerum sublimium speculationem pertinere* (Gr. *μὴ πρὸς ὑψηλὰ* id) *videantur, is si sententia destiterit, facile intelliget ad artem medicam, Astronomiam ipsam, non minimum sed plurimum potius conferre*, Edit. Francofurt. An. 1624. p. 28. And afterwards in the same Book. *Præcipue vero maxime anni temporum mutationes observande sunt &c. Syderum quoque ortus observandi, præcipueque Caniculae deinde Arcturi & Vergiliarum occasus*, p. 288. Where you see the affinity betwixt Physick and Astronomy, upon the Head the Doctor alledges in his Oration, was suppos'd, in *Hippocrates's* Days, who must be sharer with Dr. P. in the Author's civil Language of a *Jargon*, a *Tale of a Tub*, &c. It is no Heresy to say *Celsus* might be mistaken, for I hope the Author will not allow it to be a good Consequence, that, because Diseases come from the Anger of the Gods, therefore we are not to have Recourse to Natural Remedies, else I'm afraid Physicians would be as useless among Christians, as the Author fancies they were among those Pagans; for Diseases (as other Afflictions) spring not out

of the Dust: Yea we should be apt to fear that Physicians, as well as Diseases came from the Anger of the Gods, if there were none better than the Author.

The next is *Argumentum ad hominem*, that p. 44. *Nothing that depends upon the faith of History, as the Principles of the Astronomers do, can ever be so certain as those things we know by our Senses.* I would fain know who told him, that the Principles of Astronomy depend on History; Astronomy, if he pleases, is sometimes oblig'd to Observations made at a distance, both of Time and Place; but what is that to the Principles of Astronomy's depending on History? If a Man is scrupulous, and will not make use of such Observations, the Heavens are wide and open, he may look and satisfy himself. A thing may be said to be as certain as the Objects of Sense, the Truth of which may sometime or another be examin'd by Sense.

P. 44. *All this Jargon about such Principles, is a Tale of a Tub, a meer Romance of the Doctor's own making, the spawn of his own Imagination, &c.* Pray Good Sir compose your self, *Hoc est verum, & hoc est falsum*, is the Language of the Schools.

*But at this rate Men would pretend to cure Diseases infallibly:* *Ans.* Either they would have reason for their Pretensions, or not; if the latter, then they still transgress the Doctor's Rule, in forcing Conclusions before they have Observations enough to deduce them from: If the former, I can't see why the Author should be angry with them, unless it be for destroying Gueſſing, the only Art he is capable of. I think this is the fourth or fifth time he has express'd his Concern for his beloved *Conjectural Art*, tho' I don't remember that Dr. P. has any where said, That Men might be brought to cure Diseases infallibly.

The next Argument I will give you in his own words, which without the Parentheses and incident Propositions run thus, p. 46. *And whereas he says they should make Observations &c. what else have they been doing above these 2000 Years? Not in imitation of the Astronomers, but of the great Hippocrates, or rather Nature her self, without so much as dreaming of imitating the Astronomers, more than the Man in the Moon.* There are Three things very considerable in this Sentence; the Language, the Argument, and the Jest. The Beauty of the Language lies in the *Anadiplosis*: *They have been making Observations, not in imitation of the Astronomers, without so much as ever dreaming of imitating the Astronomers.* Secondly, In the *Prosopopœia*, making Observations in imitation of Nature, who you must know, makes Observations her self like any thing. The Jest

Jest lies in the Man in the Moon; there I think he fell in with the Astronomers, they will hang themselves, no doubt, after this. The Thesis is, Physicians ought to imitate the Astronomers in making Observations: His Argument against this, *They have been making Observations, not in imitation of the Astronomers*; very well, let them even be making on still, and we are agreed.

*But every body knows Physick is of a quite different Nature from Astronomy.* Indeed the Author had good reason to be offended at this monstrous Conjunction of Medicine and Mathematicks; there is one lawful Impediment against it at least, the same that *Hudibras* gave against the Conjunction of Grace and Morality; they are within the forbidden Degrees. *Mist Physicians make Yearly Almanacks of Distempers?* And when they go to see Patients, carry along with them a Bundle of Cross-staves, Quadrants and Telescopes? Take the height of their Diseases with Sextants? Calculate the Duration of their *Deliquiums* or *Eclipses* by Tables? And measure the Vibration of their Pulses by Pendulum Clocks? Has not the Author good reason to be offended at those, who would introduce these troublesome Gum-cracks in the Practice of Physick, which God knows, can't be kept a minute in order, besides all the Expences? This is what he understood by Physicians imitating Astronomers; here the Author sticks, and if any of you Mathematicians could but help him over the Difficulty, I believe he might come to be of your side, and such a Proselyte I assure you, would be no small Honour to the Party. *But Astronomers are divided into Sects, as well as Physicians.* A more unlucky Instance he could not have given of the Folly of System-making. There were some Astronomers like Physicians, too forward, and would be making Hypotheses, which no Observations could justify; but does it follow, because there were some that made a bad use of Observations, no Body could make a right One? If one should say we were to imitate the Physicians, I suppose no Body would understand by it *Tarrago*, and his Club. The Body of Astronomers were, and are agreed in what belongs to their Art, as Astronomers; and if there are any Astronomers now against the Motion of the Earth, they must be such as himself.

I am safely arriv'd at p. 42. But here I must stand aloof from the Author, for whether it is talking so much of Mathematicians, or the Change of the Moon, I don't know, but he has relaps'd into one of his old Fits; it is but a few Pages since he was at it, *The Man in the Moon drinks Charet*, &c. True *Tom of Bedlam* the Second. I observe the Author's Style is no where so fluent as in this

incoherent Gibberish, I believe he has practis'd it many a time by himself in a dark Room; and ever since he cannot forbear railing at the Moon. Some say the Author has broke loose from her: If so, I don't admire he should rail, for *Renegado's* are always fierce: For my part, I believe he continues still under her Dominion. Others say that the Moon has been a very tyrannical Mistress to him, and has not only vitiated the Interiors of his Skull, but fitted the out-side with her Horns. Whatever is in that, in a Consultation about the Moon's Distempers, I wonder he should leave out the *Dominus de Cyphits*, and himself. First for himself, what Head so fit to consult in the Disease, as that which ran snips in the Symptoms, whose Brains, as 'tis very well known, were for a considerable time the Ephemerides of the Moon's Motions, the Epact and Golden Number. The *Dominus de Cyphits* should have been consulted for this reason; it being most probable the Moon's Distemper was the effect of a *Vertigo*, occasion'd by her turning so oft round in the same Circle, he has prescrib'd for that the easiest and most natural Remedy imaginable, which he learn'd from the ingenious Pastime of Children, making the Moon to turn backwards the contrary way, and move *Contra successionem signorum*, Prodr. p. 17.

No doubt the Author thought this Farce, of a Consultation about the Moon's Distemper, an admirable Piece of Wit; and if he had some half a Dozen Patients dispatch'd, I question not, but the next Spawn of his sublime Fancy will be *Euclid* Burlesqu'd, or *Archimedes* Travesteed. It would be pleasant to find his Invention upon the Rack for a word to rhyme to Parallelepipedon, and spurring his *Pegasus* over Octaedrons, Icosaedrons, &c. He must call in Dr. B——s *stupidify'd Muse* to his aid, who has got the Art of making a Vomitive Poem, which in time will intirely wear out the use of Crocus: Six Lines are too great a Dose for any Man. If *grief stricken*, *grief beaten*, *circumstances* and *absurdities* won't do the business, *engulf'd* brings it up most certainly. Such a Poetaster of a Physician is the most terrible Creature alive; his Physick cuts out work for his Muse, and when he has poyson'd his Patients, stabs their Memory to Heart with a dull Copy of Verses; so that it's hard to tell which are most formidable, his Receipts or his Elegies: The case of the Subjects is very hard, but sure I am, the Advocate will never let him pass without an Inditement, for Assassinating the Memory of the late Queen; but to return to the matter in hand.

After such an Evacuation of Wit as the Author has made for two or three pages, he thinks fit to relieve his wearied Fancy with his Intellectuals, and try his reasoning Faculty upon a *Postulatum* of Mr. Newton's: *Corpus omne in alterius cujuscunque generis corpus potest transmutari*; from whence Dr. P. would infer, that the Celestial and Terrestrial Bodies are under the same Laws, and ought to be consider'd after the same Method. Against this the Author brings Three very considerable Objections. First, *The Postulatum is very unreasonable*. Secondly, *That we cannot see the motion, order and figure of the Fluids in the Body of Man, as we do those of the Celestial Bodies*. And, Thirdly, *if we could, it were not worth the while to look at them*. Can, says he, *Elephants be chang'd into Oysters? Watches into Woodcocks? Stars into Dunghills?* And runs on, I vow, you can't imagine how prettily, after the same manner, for almost a Page together. Are not these Mathematicians a strange stupid sort of People, that could not foresee such a plain Objection against their *Postulatum*? *Euclid's First Postulatum* is never a whit better than this, *A quovis puncto ad quodvis punctum rectam lineam ducere*; a pleasant Demand indeed, to draw a Line from the Center of the Moon, to the Center of the Earth: Were there any Giants in *Euclid's* days? Well; those Mathematicians are a parcel of unreasonable Fellows, *They will be still making Postulatum, which none but a Knave would ask, or a Fool grant*. Yet the Author, before he has got to the end of the 5<sup>th</sup> Page, begins to relent, and says, the thing implies no Contradiction; why then these Roguish Mathematicians will infer, that it is possible, and that without any prejudice to Truth they may say, *Corpus omne in alterius cujuscunque generis Corpus potest transmutari*, which is enough for their purpose.

This is not the only Fling he has at Mr. Newton, for p. 95. he calls Mr. Newton's Philosophy *the Spawen, and deform'd Brood of his Brain*. Are not the Muses well serv'd by such a Spark; a Scullion, as I may say, or Turn-spit to the Arts, to talk thus of the Eldest Son of the Family? It seems we are not out of Apprehension yet, of a new Inundation of *Goths and Vandals*, to burn Libraries, raze Monuments, and demolish every thing that's sacred to *Minerva*. If the incomparable Author had been so unfortunate, as to have liv'd an Age or Two backwards, he might have been branded perhaps with the Name of *Conjurer*, and accus'd before the Ordinary; but I hardly expected to live to see the time, when he should be attack'd with such Language, by One who writes *Member of a College of Physicians*; yet I recover my Surprise, when  
I con-

I consider, that a *Jack-daw* won't spare a Bible more than a *Grub-street-Ballad*; and a Rat will nibble at Mr. *Newton's* Philosophy, as soon as *Apollo Mathematicus*. The Author perhaps saw *Philosophy* and *Mathem.* together on the back of the Book, in Gilded Letters; that was enough to provoke his Indignation; these Two words have the same power to raise the Devil in him, that some cramp Ones have to conjure him in others; he has the same spite against them, when join'd, as the sweet Singers against the word King in the Bible; he has undertaken a *Crossado* against them, and vows to raze them wherever he finds them. All you Mathematicians, that love to be safe in your Persons, come not near *Colling-ton's Cross*, for there lies the famous Anti-Mathematical Giant, who devours Numbers, Circles, Parabola's and Hyperbola's; and out of meer spite eats Cubes, Cones, and Prism's like Mine'd-Pies; after the Conquering of Three or Four such famous Mathematicians, you may easily guess you won't be a Breakfast to him.

As for his Second Objection, of not being able to see the *Order, Figure OR Motion*. (for it seems, Figure and Motion are the same) of the Fluids in the Canals of Humane Bodies, I leave him to the Anatomists, who will tell him, They both have seen, and know a great deal of that Matter. I my self have seen an Animal Body made as transparent as *Chrystal of the Rock*, and some of its *Motions as open to the Eyes as these of a Clock*; and which is more, all this by the help of his old Antagonist, the Dioptricks; and had the Discovery been some Years sooner, we should have owed the most glorious Invention in the *Oeconomia Animalis* to a Mathematical Experiment, which now we owe to a Mathematical Reasoning; but it seems if we had such a transparent Gentleman, the Author would not turn his Head aside to look on him. Hang it, an *useless Speculation*; he would even stay at home, cultivate his *Medicina Rationalis*, and read the *Dominus de Cyphis, de causis morborum in genere*. He is not aware that Madam de *Bourignon* has made our great Grandfather *Adam* such a Chrystalline Gentleman, and Transparency the Companion of Immortality; I leave this Controversy to be decided between them: No doubt there will be a sound Scuffle between *Tom* and *Bess of Bedlam*.

What he talks about the *Muscae Volitantes* is one continu'd mistake, such a nauseous piece of Nonsense, that I han't the patience to read it. A blind Man may as well discourse of Colours, as one unskill'd in the Dioptricks talk of such a Subject; but at the same time I despise his Arguments, I admire his Impudence. Here I must quote an Authority against him, he not being capable



to understand a Reason. It is one of his Heroes in Medicine, *Galen*, *Lib. 10. de Ufu Partium*; who speaking of Vision, has this very remarkable Passage: *Quod proposueram quidem prætermittere ne multi auersarentur, tum disputationis obscuritatem, tum etiam rei prolixitatem; postquam enim in eo explicando Mathematicam speculationem attingere esset necesse, cuius non modo sunt ignari eorum plerique; qui sese doctos profitentur, verum & ejus peritos aduersantur atque oderunt, ob eam causam satius mihi visum erat id omnino omissum facere, &c.* And the Block-heads of those Days it seems, were so very spiteful, that nothing less than a Divine Admonition in a Dream, which he was forc'd to pretend, could Apologize for his venturing to talk Mathematically of the Eye. *Galen* knew there was no understanding these things without Geometry, and therefore he says in the same Book, *Qui libros hos evoluent prius cohortatus ut recte tum aliis disciplinis tum autem Geometria sint instituti*; Now to shew the Author's Skill in Dioptricks, says he, 'As for his Laws of Refraction, since he has not told us what they are, I am not concern'd in them, for a Law not Promulgate is as good as no Law. *Laws of Dioptricks not Promulgated!* Lord bless us, what a strange Piece of Wit here is! But in Condescension to his Capacity, let us fondle this Metaphor a little. And first I must tell him, that *Des-Cartes*, *Monfieur Fermat*, *Dr. Barrow*, *Mr. Newton*, *Mr. Hugen*s, and *Dr. Gregory*, may pass well enough for Heralds in the Mathematical Common-wealth, and by them it is Promulgated long since; but if the Author is an Out-law to common sense, 'tis no wonder he should be a Stranger to it: It is, properly speaking, a Law of Nature, and promulgated as far as the Light of the Sun reaches: But in this Dioptrical case, I wonder he should not take his Friend, the Author of the *Opus viginti Annorum* for his Counsel, he understood Dioptricks sure, who ground the whole Island of *Britain* to a Burning-Glass. *Nun. Scoto Britan. p. 2. Quod pro fitu suo inter veterem & novum orbem, tanquam Hemisphærii centrum, inæquali terrarum suarum superficie a mari versus insule meditullium assurgente, instar vitri uentis radios solis aliorumque Planetarum & Astrorum colligat* (a Sentence that ought to be preserv'd as a Relict; the purest unmixt piece of Nonsense, that the fortuitous Concourse of so many Letters of the Alphabet could make.) 'Tis true, there are some small Specks in this Burning-Glass, such as the *Grampian Mountains* &c. but those break no Squares. Some say that the Earth being a Sphere, he might have cut his Lens out of any other Part, as well as the Island of *Britain*; and then he would have been desir'd to have ex-

ercis'd

ercis'd his Talent on North and South *America*, and presented 'em to the Author, for the Pair of Mathematical Spectacles he talks so much of, but this he reserves for another *Labor plusquam Herculeus*, of 20 Years more.

I will give you but another Instance of the Author's stupid Ignorance in this matter, where he argues against an Optical *Effatum*; this he very archly calls *Effatum*, which comes from *Fartum* a Pudding, and if ever the Doctor make a good Pudding, he'll eat the P---ck. Your *Effatum*, Sir, is *Effatum*, your *Postulatum*, *Pustulosum*, which comes from *Pustula*, a Boil; and your *Axiom*, which comes from *ἄξιος* worthy, is not worth a Farthing. Shirewit all over; let the Author alone for a Repartee, he is Old-dog at that, *Tom Thimble*, and *Prince Pretty-man* are nothing to him. And here I can't but take notice of some other of the Author's Flowers of Rhetorick, far beyond *Bays's* in the *Rehearsal transpos'd*. One is p. 6. a cleanly Comparison of *Rhodomontado expressions to Belching*; I can't guess the Chain of Thoughts, unless it be that an intimate Acquaintance of the Authors, whose Wife usurps Two of the Husband's Priviledges, the Breeches and the Bottle, finds her Wine evaporate these Two different ways, and a Couple of his Senses attack'd by the Two Legs of the Author's Comparison. The next Flower he gathers from the opposite part of the *Microcosm*; an Odoriferous one it is. p. 100. *An Ointment whose Basis is a T---d*, and to make all clean again he has allow'd you a Bath of Cows-piss, impregnate with the Steams of a Pocky Rogue. The next I will present the Reader with is a Nose-gay, made up of a *Doctrine that will make a Man afraid of a F---rt*, p. 113. a cleanly reason why *You scratch your Head, because you don't scratch your Breech*, p. 73. *A Jakes that's fit for nothing but grinding of T---ds*, p. 119. And lastly, a Caution to Nurfes, to prevent Childrens *Blowing out something at the wrong End*, p. 138. I could give the Reader several other Flowers of no worse scent, but I'm afraid by this time he begins to stop his Nose, and complain they smell too rank. It is worth something however to be acquainted with an Author's Stile, for by this I discover'd a certain ridiculous Paper, call'd *An Information for D. P. &c.* to belong to this Author: None but he could write such bad Grammar, says One: Sure none besides him would write such scurrilous Language, says another: Nay Gentlemen, 'tis easy to smell the Author, (said I) by his Perfumes, such as *Raking in a Dunghill*; *Raising an offensive Stink*; *Besmitting his Chair*; *Smelling worse than a Stool*, and a *Sir-R-----ce sending forth a Smell*, &c. They allow'd mine to be the surest Criterion.

Now



Now this *Pharmacopæa* is under the File, I would advise the Author to take the *Storcora* for his part; he understands that Head of the *Materia Medica* to a Tittle, but let him not administer it in such quantities to his Readers; such House-of-Office-Rhetorick is a Distemper, a sort of an Iliac Passion, venting the Excrements at the Mouth. I don't so much blame him for his Breeding, (for no Body expects better from him) as for his Pedantry, that his Rhetorick should smell so Strong of his Profession, and that he must needs be discovering on all occasions his Acquaintance with Closet-stools and Piss-pots. Yet if he should go no further than his Dung-hill-Jests, no Body that I know, would be offended at him, they suit his Capacity and Education to a hair; but like the Wolf in the Fable, to meddle out of his Profession, to venture out of his Depth, and fall a Reasoning, this is intolerable. Now for a Specimen of his Gift that way, take notice; the *Effatum* is, *From every point of the Object to every point of the Cornea there come Rays, therefore tho' some points of the Cornea were cover'd with spots, nevertheless all the parts of the Object would be seen: viz. By the help of those parts of the Cornea, which are not obscur'd.* One would think this pretty clear, yet to prove the contrary he brings this Argument. *Major. If there come no Rays from any assignable part, (i. e.)* If there come Rays from no part of the Object, then there can be no Perception at all of that part; (which part?) *Minor. Now, if there be any spots in the Cornea, or Aqueous Humour, and if the Rays coming from any part of the Object fall on them, they can never penetrate into the bottom of the Eye, and so can make no Sensation at all of those parts: Concl. Which consequently cannot be seen.* This I would have call'd an Elbowick-Sylogism, from the Elbowick-Verses which they cannot scann on their Fingers, but are forc'd to run up to the Elbows; I have only this plain Answer to give *Lege Thesim.* One thing I can assure the Author of, to his Comfort, he needs not be so Sollicitous how the Rays are to make their way to the *Retina*; for were all his *Cornea* obscur'd, his Brain could not miss to be illuminated, as long as he has got a Crack in his Skull, to let them in by.

*I proceed next, says he, p. 5. to examine the Doctor's Discourses or Dissertations, in which you have the Solution of many great and weighty Problems, in which Mankind is as highly concern'd, as to know whether Balaam's Ass had a short Tail, or a long.* The Subjects of those Discourses are, *De motu sanguinis per vasa minima; De causis diversæ molis quâ fluit sanguis per pulmonem natæ & non natæ; De motu quo cibi in ventriculum rediguntur ad formam san-*

*guini reficiendo idoneam ; De circulatione sanguinis in animalibus genitis & non genitis.* A very hopeful phylician this, who thinks the fore-mention'd Questions of no greater Moment, than whether Balaam's Ass had a short, or a long Tail. It is not long since he told us, that *If we could see with the naked Eye all the Harmony and Order of the Microcosm, as well as the Motions of a Clock, we should have an useless Speculation.* I would fain know how the Author learnt his Art ? I believe 'twas a pretty sort of a Compendious way ; he would oblige young Students mightily with the Secret ; it would save Time and Books, and the Life of many a poor innocent Curr. Whatever the Author's Concern is about such Speculations, I believe Art is at no great Loss, but it may import his Patients a little to know his Principle in these Matters: When he gives them a Jaunt to the Church-yard ; I suppose he thinks it's a Job for the Sexton, and all Trades must live : A trivial Operation, call'd *Fixatio sanguinis humani.* But let them look to that.

I am quite tir'd with his Nonsense, and must confess that I admire Dr. *Hepburn's* patience in answering it : Which he has done so fully as to what remains of his Book, that there is hardly any thing left for me to add ; besides, I have done what I propos'd, which was to consider that part of his Book where he argues (I mean talks) against the use of Mathematicks in Physick, in general: all the rest is either a stupid mistake of the Doctor's meaning, proceeding from an invincible Ignorance of those Matters, or what the Author thinks facetious Banter, a little below Merry *Andrew's* Standard ; and I will undertake that he shall with the same ease answer *Euclid*, *Archimedes*, *Apollonius*, *Mr. Newton*, and all the Mathematicians that ever were. To prove what I say, Suppose I were to refute the 32 Prop. of the first Book of *Euclid* (which the Author has attempted, p. 21. of his Discourse of Certainty) the Three Angles of a Triangle are equal to Two right Angles : thus I would say, p. 87. *Here now Gentlemen is a long and perplex'd Demonstration, with four times Ergo in it, to which I will add a fifth, to make it a Dose, Ergo It is all down-right Nonsense,* p. 44. *A Tale of a Tub ; a meer Romance ; the spawn of his own Imagination, and down-right Giberish,* p. 71. *One would swear that the Old Gentleman were playing at Cross-Purposes with this long-winded Story of a Triangle, and two right Angles ; I believe if the truth were known, Old Euck when he wrote this could not stand right on his Legs,* p. 64. *But had taken his Collation ; and that not in pure Blood of the Grape, but muddy Ale : whence I infer that we ought to go Sober to Bed,* p. 46. As

*As for his Postulatum, it is what none but a Knave would ask, and none but a Fool grant. And for his Axiom or Effatum, p. 68. I tell him it is Effatum, Which comes from Fartum, a Pudding; and if ever Old Euck makes a good Pudding, I'll eat the Pr---k, Disc. of Cert. p. 21. As certain as it is that the Three Angles of a Triangle are equal to Two right Angles, it supposeth some things which are not demonstrated &c. p. 80. That which beguil'd the Old Sophister was, that tho' the thing holds in this Triangle, it does not hold in all; and it is dangerous from a few Particulars to infer an universal Conclusion, p. 82. Suppose the Angle ABC should harangue thus; why should BAC be more equal to ACD than I? Did not I drop from your Scale and compass as soon as he? Because forsooth he has the Prebeminence of the first Letter of the Alphabet for his Frontispiece, p. 69. Why should I be wheedled out of my Birth-right? You lie, says Old Euck, he is a civil Person, and behaves himself Discreetly, and you are a surly cross-grain'd Chit, p. 75. I wish Gentlemen I could refute all Errors as easily as I have demonstrated this Prop. of Euclid to be stark Nonsense, p. 91. Whence I infer that a Mathematician may fall into a foul mistake, and that implicit Faith is as necessary in the School of Archimedes, as in the Church of Rome.*

I have not chang'd the Author's Expressions in any thing material, and I hope you are satisfy'd how easy it were to write a whole Volume against the Mathematicks at the same rate. His Arguments against Dr. P. are all of the same Stuff; for instance, he affirms (p. 84.) that there are no Demonstrations about Probability or Chance, (whereas the contrary is known to every Beginner in Mathematicks) and all his reasoning there is no better than this: That if one Ship were let loose to the Wind and Tide at the North-Pole, and another at the South; *John-a-Nokes* in the one, need not doubt of meeting his Friend *John-a-Stiles* in the other, as long as there was a Chance for it, p. 85. He makes unthinking Particles swimming in a Liquor like Rope-dancers; methinks he should rather have made them Fish. This is so ridiculous, that I must only laugh at it, and answer him with a Quibble that a Friend of his knows, People in their Liquor are not fit for Rope-dancing, unless it be that of the Bed-cords. P. 107. He feigns a Dialogue betwixt Dr. P. and a Child, because Dr. P---us Answers were not satisfactory, as he thought; What if we should consult *Apollo* about those knotty Points?

- Quest.* Why are Heads that are full of *Mercury* very light? p. 9.  
*Ans.* Because *Mercury* is very heavy. p. 93.  
*Quest.* What do Cows use to Calve?  
*Ans.* A Bull. p. 13.  
*Quest.* What did the *Sibyl* do when she had sung?  
*Ans.* Let a F---t. p. 20.  
*Quest.* Why does a Castle in the Air need no Foundation? p. 22.  
*Ans.* Because Areal Castles have Foundations. p. 1.  
*Quest.* Why is a Capon lame? p. 35.  
*Ans.* Because lameness is a defect of the Legs. p. 104.  
*Quest.* Why is *Tarrugo* secure from being Ship-wrack'd?  
*Ans.* Because the Rock on which all Physicians split, is Philosophy. p. 27.  
*Quest.* Why does *Tarrugo* talk so much of Castles in the Air?  
*Ans.* Because he was used to live (as Dr. Sibald says the Ministri Statu do) in Suprema Contignatione, i.e. in a Garret.  
*Quest.* What excuses a Mare in a Quag-mire?  
*Ans.* Blindness. p. 105.  
*Quest.* When is a Mare deepest in a Quag-mire?  
*Ans.* When she's farthest in. ib.  
*Quest.* How can a Man turn a Mill into Jakes?  
*Ans.* By making it fit for nothing but grinding of T---ds. p. 119.  
*Quest.* For whom are Instructions useful?  
*Ans.* For Man and Beast. p. 113.  
*Quest.* How could you make all the Water in the *Thames* pass through a wimble Bore, and yet save *London Bridge*?  
*Ans.* By making it stop at leisure. p. 107.  
*Quest.* What is still wanting to finish *Tarrugo's Book*?  
*Ans.* Reason. p. 17.  
*Quest.* If the Bile should all run into the Reins, what must we apply? p. 92.  
*Ans.* Dr. Sibald's Remedy, Quod prodest mingentibus lectum.  
*Quest.* What makes Hobgoblins appear?  
*Ans.* Muddy Ale. p. 64.  
*Quest.* What is *Tarrugo's Rhetorick* like?  
*Ans.* Bottled small Beer, frothy and insipid.  
*Quest.* What is the humour of a Cube or Cone?  
*Ans.* To be very civil Gentlemen. p. 82.  
*Quest.* What is the humour of a Cylinder?  
*Ans.* To be cross-grain'd, rude and boisterous. ib.  
*Quest.* How does a Cube level his Nose with his Cheeks?  
*Ans.* By entering an Orifice. p. 88.

*Quest.*

*Quest.* If this misfortune happens to one, what has he need of?

*Answ.* *An abler Physician than Tarrugo.*

*Quest.* Why is it easy to draw the *Britania's* Cable through a Needle?

*Answ.* *Because the Diameter of the Needle's Eye is every way less than the Cable.* p. 89.

*Quest.* What is out of Time?

*Answ.* *Time.* p. 20.

*Quest.* What would make a Man split with Laughing?

*Answ.* *To meet a Physician with Des-Cartes's Analyticks, and Apolonius's Conicks under his Arm.*

*Quest.* What would a Man cry out if one should apply a Plaister all over the Face?

*Answ.* *He would infallibly cry out, Monstrum horrendum informe ingens cui lumen ademptum.* p. 25.

*Quest.* What is the English of *Troppo Mathematico*?

*Answ.* *A Fool.* p. 45.

*Quest.* What won't make a good Fire?

*Answ.* *Ice.* p. 58.

*Quest.* What happens to that Family where the Wife wears the Breeches?

*Answ.* *The Oeconomy must go to ruine, i. e. Resolve into the State of Nature.*

*Quest.* Why does Dr. Brown write Elegies?

*Answ.* *Because his Verses are very lamentable.*

*Quest.* Why is Tarrugo fit to be a Mountebank?

*Answ.* *Because he has been us'd to a Stage.*

*Quest.* What made him write his Discourse about Certainty?

*Answ.* *To establish his Conjectural Art.*

*Quest.* Why is Tarrugo's Wife unreasonable, in not being satisfy'd with her Husband?

*Answ.* *Because he is as good as Two, being a Man beside himself.*

With a great many useful Discoveries of the same Nature, nothing inferior to those of Sir *Achyasius Tossoffian*.

P. 98. He thinks he has prov'd that *Mercury* does not act by his Gravity in Medicines: because at that rate what has a greater specifical Gravity would be more effectual for the same purpose; now I would ask him one easy Question, Does not Air do abundance of things by its Gravity, which neither Water nor *Mercury*, both Fluids vastly surpassing it in weight, can do. P. 115. he says, *The Heart has the equivalent of an Antagonist Muscle, yea a stronger Adversary*

necessary to grapple with, and that any body that has seen live Dissections, and thrust their finger into the Heart of a dying Animal, will find no small stock of Spirits is necessary for such a Task. I think this is the only Passage in the whole Book where the Author has ventur'd to talk Scientifically in his Profession; and I maintain he could not discover his Ignorance more in Mechanicks and Anatomy. First, If the Heart had the Equivalent or more than the Equivalent of an Antagonist Muscle, it could not move: For the Vires of other Muscles proceed from our being able to direct into them a greater Quantity of Spirits than there are at that time in their respective Antagonists; but the Vis which moves the Heart acting uniformly, *Si impedimentum momento equipolleet, cessat motus*: This is an Axiom in the Mechanicks. The Blood indeed is an *Impedimentum*, and so is any great Weight we raise by the help of another Muscle, but then the Heart moves its *Impedimentum* with its absolute Vis, (be it what it will) whereas another Muscle only with the excess of its Vis above that which its Antagonist has at the same time; that there are but a small Quantity of Spirits deriv'd from the Brain into the Heart, may be inferr'd from the small quantity of Nerves it has, viz. Only Three little Branches from the 6th Pair, or *Par vagum*; but it follows evidently from the Motion of the Heart's continuing long after these Branches are cut, so that these Spirits are but a small part of the Vis which moves the Heart: And notwithstanding his talk, one would think he had never seen a live Dissection. I took notice of these two or three Arguments, because they are his *Achilles's*, or to speak in the Author's wild Metaphors, his *Gens D'armes*, and Troops of the Household.

And having now done with him, I proceed to give some account why I have treated him so roughly, being one of those surly Fellows that first give a Box of the Ear, and the Reason afterwards. First, I did it to revenge my self of that confounded Penance I underwent in reading his Book. In the next place to Chastise the Impudence of a saucy Scribler, who takes upon him to determine the deepest points of Philosophy, before he is Master of his Horn-book; and tho' he has but just as much Arithmetick as reckons his own Fees, and Geography enough to direct 'em to his patient's Lodgings: Yet talks as Majesterially of Mathematical Matters, as if he had read *Newton's* Philosophy; yea, has the Folly and ill Manners to expose the very Business of his own Profession. Such a Buffoon of a Philosopher is like an Atheistical Divine, a Scandal



to his Character, and as unfit to talk of the Mysteries of Nature, as the other of those of Religion. In the Third place I was oblig'd to treat him so out of pure Complaisance ; we must deal with Mobb at their own Weapons : *Billings-gate* is the Author's Province, and according to the *Magna Charta* of the Place, it sounds as well out of one Man's Mouth as another's ; yea, I have so good an Opinion of his Justice in this Point, that I believe he won't so much as take it ill. *I have no quarrel with him in the least*, for, as he says of Mathematicks, *he never did me good nor hurt in all my Life*. He has attack'd with all manner of scurrilous Language, an ingenious Gentleman, who was offering (as the Business of his Profession requir'd) several things towards the advancement of Medicine : This is contrary to the Liberty of the Common-wealth of Learning, and quite destroys the Freedom of Speech ; at this rate its Affairs must stand still, and no Man will venture to open his Mouth. There is Fatigue enough in the Search of Truth, tho' a Man has not this Difficulty to grapple with into the Bargain : The peace and quiet of the Muses must not be disturb'd with a Peal of *Billings-gate* ; and I have such a Respect for them, that if I can't deserve the Honour to be one of the Cabinet, I will do the Office of a *Swiss*, and Guard them from such Russians. If the Author thinks fit to go on, I must tell him, I have a Play-day any time, at his Service ; I suppose he has no Patent for the Monopoly of Rail-ling : I must confess I abhor it, and should never have treated any Man so, who had his Degree at an University, how ill soever he may deserve it ; but they who have read the Author's Book can easily excuse the severest Reflection in this. One Rising-blow, and so I have done : I wish the Author no greater harm than to drink Brandy with his Bosom-Friend ; and for a cure of his Surfeit, to take his own Physick ; and when that has had its full Operation upon him, to have his Epitaph made by Dr. *B-----*, and his Life writ by Dr. *S-----* ; that's Revenge enough in Conscience for all the Injury he ever intended Mathematicks.

## The Author's Table of ERRATA.

**P** Ag. 18. for eas read eos. p. 19. | monstravero. p. 30. for way r.  
for Demonstrevero read De- | ways.

## A Supplement to his TABLE.

**P** Ag. 3. for reap r. reapst.  
ib. for know r. know'ft.  
ib. for shalt r. wilt.  
ib. for lyen r. lain.  
p. 4. for conveyghed r. conveyed.  
ib. for tollerable r. tolerable.  
ib. for ephimerides r. ephemerides.  
ib. for sadle r. saddle.  
ib. for jugler r. jugglers.  
p. 5. for inculcat r. inculcated  
(and so all over the Book.)  
ib. for abstract r. abstracted.  
ib. for whitt r. whit.  
p. 7. for untroden r. untrodden.  
p. 8. for bogues r. bogs.  
ib. for steddie r. steady.  
ib. for shipwrak'd r. shipwrack'd.  
ib. for shelts r. shelves, (twice  
in the same page)  
p. 9. for vitiat r. vitiated.  
ib. for later r. latter.  
p. 10. for tette r. tettle.  
ib. for evaporat r. evaporated.  
ib. for midle r. middle.  
p. 11. for cultivat r. cultivated.  
p. 12. for these r. those (and so  
over all the Book, at least a thou-  
sand times.)  
p. 14. for Chimera r. Chimara.  
p. 15. for warrand r. warrant.  
and also p. 67.  
p. 16. for head-acks r. head-aches.  
ib. for fever r. feaver (twice) and  
p. 34. &c.  
ib. for Pharmaceutick r. Pharma-  
ceutick.  
ib. for evanished r. vanished, and  
p. 71.  
p. 17. for contreindications r.  
contraindications.  
p. 19. for pereaut r. pereat.  
ib. for proplesy r. prophecy.  
ib. for Sybilla r. Sibylla (and  
twice more p. 20.  
p. 20. for Apolonea r. Apollinez.  
ib. for Mathematica r. Mathema-  
tica.  
p. 21. for Apolonius Conicks r. A-  
polonius's Conicks, (and so in  
all things of the like Nature  
through the whole Book.)  
p. 22. for litle r. little, and p. 31.  
ib. for sweem r. swim  
p. 23. for paralel r. parallel, and  
p. 70. 73. &c.  
p. 24. for magnifcent r. magnifi-  
cent.  
ib. for imitat r. imitated (here  
and elsewhere)  
p. 25. for Rhime r. Rhyme (twice)  
ib. for plaster r. plaister.  
p. 26. for providing r. providing,  
and



# *'A Supplement to his Table.*

<i>and for providing r. provided</i>	<i>p. 43. for furuifh r. furnifh.</i>
<i>all over the Book.</i>	<i>p. 45. for chara��ariftick r. Cha- racteriftick.</i>
<i>ib. for ��vi r. edax.</i>	<i>p. 47. for was r. were.</i>
<i>ib. for floting r. floating.</i>	<i>ib. for in r. it.</i>
<i>ib. for farie-land r. fairy-land.</i>	<i>ib. for an year r. a year.</i>
<i>ib. for lay r. lays.</i>	<i>p. 48. for hypothefis r. hypothe- fes.</i>
<i>ib. for fruftrat r. frustrated.</i>	<i>ib. for farr r. far.</i>
<i>p. 27. for has r. have, in the plu- ral Number.</i>	<i>p. 49. for bagg r. bag.</i>
<i>p. 28. for prove r. proves.</i>	<i>p. 50. for diliquium r. deliquium.</i>
<i>ib. for separat r. feparated. and p. 77. &amp;c.</i>	<i>ib. for will r. would.</i>
<i>ibid. for emancipat read emanci- pated.</i>	<i>p. 51. for carries r. carried.</i>
<i>ib. for ��therial r. ��thereal.</i>	<i>ib. for fhaddow r. fhadow. and p. 52. 69. &amp;c.</i>
<i>ib. for imitat r. imitate.</i>	<i>p. 53. for puting r. putting.</i>
<i>p. 29. for cattle r. cattle. (twice in this page)</i>	<i>ib. for Bacho r. Baccho.</i>
<i>p. 30. for do r. does.</i>	<i>ib. for amouours r. amorous.</i>
<i>p. 31. for notwithstanding of r. notwithstanding.</i>	<i>p. 54. for finiftuous r. finiftrous.</i>
<i>p. 32. for institute r. instituted.</i>	<i>p. 56. for demontrat r. demon- ftrated. and p. 66. &amp;c.</i>
<i>ib. for in into r. into.</i>	<i>p. 57. for mean r. means.</i>
<i>ibid. for Hippocrat read Hippo- crates.</i>	<i>ib. for propogates r. propagates.</i>
<i>p. 33. for commeduntur r. come- duntur.</i>	<i>p. 60. for clois r. clofe.</i>
<i>ib. for oculr r. occult.</i>	<i>p. 61. for nodled r. noddled. and p. 97. for nodles r. noddles.</i>
<i>p. 37. for dame r. dam.</i>	<i>p. 62. for wete r. were.</i>
<i>ib. for proven r. proved.</i>	<i>p. 63. for has r. have (plural) &amp; p. 81. &amp;c.</i>
<i>p. 38. for cultivat read culti- vated.</i>	<i>p. 64. for Senertus r. Sennertus.</i>
<i>p. 39. for bagg r. bag.</i>	<i>p. 65. for promulgat r. promul- gated.</i>
<i>ib. for millar r. miller.</i>	<i>p. 67. for mil-ftone r. mill ftone.</i>
<i>p. 40. for turneep r. turnep.</i>	<i>p. 69. for opack r. opaque.</i>
<i>ib. for the Man of the Moon r. the Man in the Moon. (accor- ding to the beft Editions.)</i>	<i>ib. for who r. which.</i>
<i>ib. for Dieties r. Deities.</i>	<i>p. 70. for fhuting r. fhutting.</i>
<i>r. for Podalyrius r. Podalirius.</i>	<i>p. 74. for a hair breadth r. a hair's breadth.</i>
<i>p. 41. for Padolyrius r. Podali- rius.</i>	<i>p. 75. for ftatly r. ftately.</i>
	<i>ib. for trifles r. trifles. and p. 101.</i>
	<i>p. 76. for Terreftrial Glob r. Ter- reftrial Globe.</i>

# *A Supplement to his Table.*

- ib.* for affraid *r.* afraid.  
*p.* 77. for imbrace *r.* embrace.  
*ib.* for Mekanick *r.* Mechanick.  
*p.* 79. for then *r.* than. and *p.* 80.  
*&c.*  
*p.* 79. for necessarily *r.* necessarily.  
*p.* 82. for Cilynder *r.* Cylinder.  
*ib.* for rancounter *r.* rencounter.  
*p.* 83. for Vessells *r.* Vessels.  
*ib.* for determinat *r.* determinated.  
*ib.* for paralelograms *r.* parallelograms.  
*ib.* for effectuat and Scituat *r.* effectual and Situate.  
*ib.* for scituat again *r.* situate, and  
*p.* 84. *&c.*  
*p.* 84. for Scituation *r.* Situation,  
and *p.* 85, *&c.*  
*ib.* for Rop-dancer *r.* Rope-dancer.  
*p.* 87. for seing *r.* seeing, and *p.*  
110, *&c.*  
*ib.* for centre *r.* center.  
*ib.* for yeeld *r.* yield.  
*ib.* for ad *r.* add.  
*p.* 88. for boltspreet *r.* bolt-sprit.  
*ib.* for of *r.* off.  
*p.* 89. for Cub *r.* Cube.  
*ib.* for Cubs *r.* Cubes.  
*ib.* for him *r.* it.  
*p.* 90. for how comes it pass *r.*  
how comes it to pass.  
*ib.* for worn *r.* worn out.  
*p.* 91. for approven *r.* approved.  
*p.* 95. for sower *r.* four.  
*ib.* for units *r.* unites.  
*p.* 98. for Surgeon-Baber *r.* Barber-Surgeon.  
*ib.* for Montebanks *r.* Mountebanks.  
*p.* 99. for impregnat *r.* impregnated, and *p.* 100, *&c.*
- p.* 102. for puzzell'd *r.* puzzled,  
and *p.* 118, *&c.*  
*ib.* for mistery *r.* mystery, and *p.*  
123, *&c.*  
*ib.* for opened up *r.* opened.  
*p.* 103. for necessarily *r.* necessarily,  
and *p.* 127.  
*ib.* for legg *r.* leg, and *p.* 104.  
*p.* 104. for stoping *r.* stopping,  
and *p.* 109, *&c.*  
*ib.* for phænomen *r.* phænomenon  
and *p.* 113, *&c.*  
*ib.* for answer *r.* answers.  
*p.* 105. for coagulat *r.* coagulated.  
*ib.* for struggling *r.* struggling, and  
*p.* 142. for struggle *r.* struggle.  
*p.* 109. for considerable *r.* considerable.  
*ib.* for ordinarily *r.* ordinarily.  
*ib.* for sudden *r.* suddain.  
*p.* 111. for minut *r.* minute, and  
*p.* 138, *&c.*  
*ib.* for thunder-struk *r.* thunder-struck.  
*p.* 112. for to enter *r.* from entering.  
*p.* 113. for Chile *r.* Chyle, and  
*p.* 120, *&c.*  
*p.* 114. for Assimulats *r.* assimilates.  
*ib.* for bogles *r.* boggles.  
*ib.* for grample *r.* grapple.  
*p.* 116. for distribute *r.* distributed  
*p.* 117. for broath *r.* broth (twice)  
*ib.* for thinks *r.* think.  
*p.* 119. for Jacks *r.* Jakes.  
*ib.* for to go *r.* from going.  
*p.* 124. for look *r.* looks.  
*ib.* for despise *r.* despises.  
*ib.* for at different parts *r.* in different parts.  
*p.* 126. for arterey *r.* artery.

# *A Supplement to his Table.*

p. 127. for Mecanism r. Mechanism.

p. 129. for Hart-horn r. Hart's-horn.

p. 134. for alway r. always.

ib. for is r. are, and p. 136.

p. 135. for graple r. grapple.

ib. for near in kin r. near a-kin.

p. 136. for Chist r. Chest.

ib. for becomes r. become.

p. 137. for inspiratton r. inspiration.

ib. for ..... oblique angles r. oblique angle

p. 139. for Ferriers r. Farriers.

ib. for the Chets r. Chets, p. 140,

141, &c.

p. 143. for in favours r. in favour.

ib. for battle-rank r. battle-array.

p. 141. for Wariour r. Warriour.

ib. for likeways r. likewise.

p. 142. f. strugle r. struggle.

*In the Preface of his Discourse of Certainty, and its Title-page.*

Tit. pag. for vicentibus r. vinctibus.

p. 3. for preceeding r. preceding.

p. 4. for on design r. with design.

ib. for damage r. damage.

p. 5. for smaterers r. smatterers.

After I had proceeded thus far, the *Errata* came so thick, that I was quite tir'd; for I had neither Mind nor Leisure to transcribe his Book: I shall only remark, That whatever Word is once mis-spell'd, continues so all over the Book, which proves the *Errata* (a few only excepted) to belong to the Author, and not the Printer.

*FINIS.*



